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SOCIAL CONDITIONS IN KOREA

LEADING ARTICLES:

Transition, A Korean Christian Wedding.
Cordelia Erwin.

Social Work among Women.
Mrs. W. N. Blair.

The Korean Care of Dependents.
Hugh H. W. Cynn.

Slavery in Korea.
C. A. Clark, D. D.

Hygiene and Sanitation in Chosen.
R. M. Wilson, M. D.

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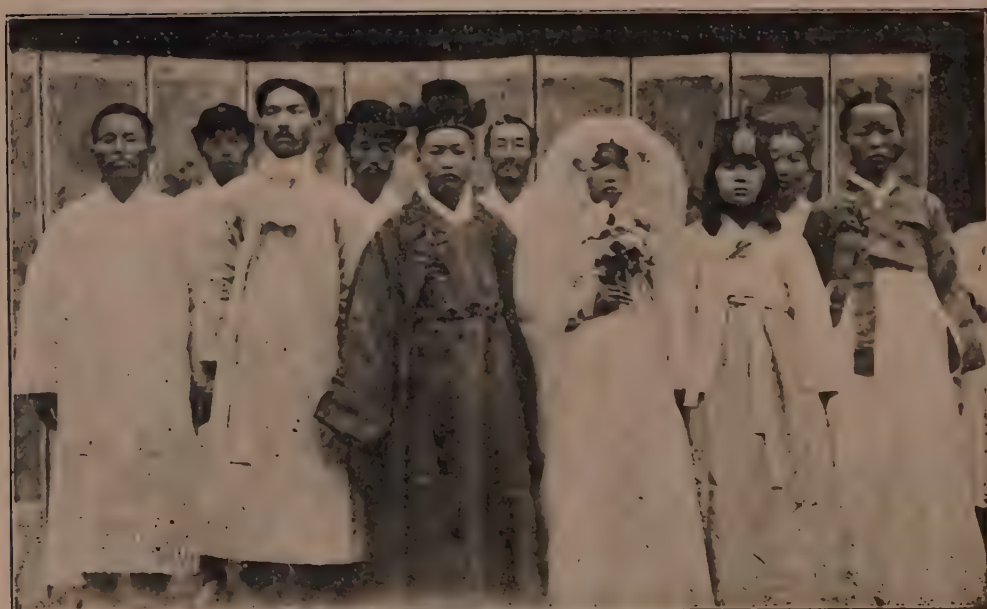
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THE WEDDING PROCESSION



A KOREAN CHRISTIAN WEDDING
(See page 73)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XIV.

APRIL, 1918

No. 4

Editorial Notes.

THE two occasions of good will in the Earth are the funeral and the wedding services, and we are glad, in this issue, to welcome our readers to the counterpart of the wedding service and festivities that our Father Abraham and his bride Sarah celebrated thousands of years ago. A double advantage accrues to us in that Miss Erwin practically makes us members of the family by personally conducting us behind the scenes and revealing to us the palpitating heart of matrimonial antiquity! "All the world loves a lover" but when he is of another age, which is akin to another world, how deep is the interest and how profound the satisfaction of being made sharers of his joy. When to all this is added the Christian halo and the Christian blessing,—when we are enabled to contemplate the stream of antiquity and modernity flowing side by side and gradually uniting to form the river which shall cause the wilderness and solitary place to bloom with gladness, how precious is the privilege which is ours. The earnest of all this is presented in our frontispiece bridal picture.

TO an Occidental Airman who had crossed the Pacific and alighted in the city of Seoul the word that would best express to him the situation all about him would be "transition." The city's streets and structures, the people's complexions, raiment, speech, salutations and their habits of business and transportation would indicate that instinctively, or otherwise, they all were following Horace Greely's advice "Go west young man" with an emphasis; for not only are the young men following the beck of the King of day but everybody is "pulling up stakes" and facing westward including men, women and children! Women cannot halt if they would; like stampeding cattle they must move with the mass or be trampled and left behind forgotten. Having no mind to be forsaken they are moving with the multitude,—are in transit, is going over! Whither? Either over the brink to ruin or "over the top" to victory and larger freedom of richer womanhood! Miss Appenzeller under the caption "The Need of Social Work among the women of Seoul," well portrays the situation in the declaration "As yet not one woman in ten has any help; most of this city's women are in the blackness of heathen darkness."

OUR Heavenly Father's ideal and primal method of evangelizing the world is through godly parents in the home. God's blessed co-operation is promised for this method to thousands of generations while it is implied that the house of the ungodly shall perish in the third or fourth generation. The gracious promise of the second is ratified by the fifth commandment. Thus the godly home is the clue to longevity in the earth and of immortality in the heavens and gives point, power and pertinence to Mrs. Blair's excellent and practical article on "The Church and Care of Korean Babies and Children."

IN "The Korean Care of Dependents" by Mr. Cynn we have strikingly presented the governmental and the patriarchal or clan systems which, greatly to their credit, have been in use by the Koreans for two thousand years. The patriarchal plan certainly throws into the shade the "asylum" and "over the hill to the poor-house" methods of our boasted Christian Civilization, while, "The Entertaining of Guests" practice has about it a savor of Christ Himself! It would be strange indeed if the West which is new could not learn much from the East which is ancient of what is better and we should exercise all caution necessary to prevent the better being supplanted by the good. Mr. Cynn's words of exhortation should be carefully considered, to wit, "Individualistic Christianity and the patriarchal Korean family are having a testing time, now, and the real success of the Church will depend upon the adjustment of these two."

SLAVERY dies hard everywhere and sometimes noiselessly, as in Korea, as is manifested by the fact that a missionary like Dr. C. A. Clark, who has served here as an evangelist for a quarter of a century was ignorant, until recently, of the startling facts embodied in his article "The Problem of the Gatehouse Man." Slavery's universal earmark, like great wealth, is the tendency to double-bar the Kingdom of Heaven against both the Possessed and his Possessor. The Gospel is the only solvent of Slave chains! "He hath sent me to preach deliverance to the captives." Christ's service is perfect freedom to all, for in it is "neither bond nor free." In the article on "Hygiene and Sanitation" Dr. Wilson is a loyal seconder of John Wesley's motion that "Cleanliness is next to Godliness." The Doctor's avowal of belief that cleanliness practiced by a people will wipe out even leprosy, is certainly startling! The article "Destitute Koreans at Christmas Time" suggests the joy of a Christian saint on arriving in Heaven. The happiness of the beggars is indescribable while that of the author, Mr. Grove, was even greater according to the standard "It is more blessed to give than to receive!" The method portrayed of dealing with the very poor in all Korean cities, excepting Seoul which may be too large for such a method, cannot but commend itself to all thoughtful people as being, so far as it goes, the very best! It comes the nearest to creative activity, making something out of nothing, as anything we can imagine, so that there is no wonder that Mr. Grove should express himself to a friend saying, "Wherever I may live, I shall never be without a shelter for the very poor." Mr. Grove is to be congratulated on his successful ministry "unto the least of these."

MR. Jack's presentation of "Work for the Chinese in Korea" is certainly inspiring. Seeds must be scattered in the sowing and because Korea, as was Palestine, has become the highway and cross-roads for nations and peoples and especially of the Chinese, this work in Korea for Chinese evangelisation, is the most promising conceivable; especially as these Chinese sojourners and pilgrims are doubtless among the most enterprising individuals of that wonderful people. This surely is one of the tides which "taken at the flood, leads on to fortune" and now, for us in Korea, is the opportunity of the ages to help China by giving her mankind's Christ.

Transition, A Korean Christian Wedding.

By MISS CORDELIA ERWIN.

On arriving at Wha-chun, a county-seat town, I found the sole topic of conversation to be the approaching marriage of Pak Quoansa's son to Han Sok-jang's daughter. The former, who lived three miles from the county seat, was not only the richest man in the county but was an exhorter (as his name indicates) and was noted for his liberality, and general uprightness of character. The latter was a prosperous farmer living twenty miles away, the local leader in his church (as his title indicates) and the most influential man in his community, renowned for his integrity, zeal in the Lord's cause and love of the brethren. Because the oldest children of these "top men" of their respective communities were about to wed, added to the Korean love of pomp and ceremony, a "swell-affair" was generally expected.

Of course the young man had not been courting her a la American—her village would have been scandalized if he had—even if he had known how; besides, the young lady would have been dreadfully embarrassed ever to have been confronted by *him*. But neither had the match been made according to old Korean custom through a go-between, for a better day is dawning in the land of Morning Calm. The circuit preachers and the Bible women had conveyed the messages back and forth while the parents had talked it over with the young people who had consented. Their ages were respectively 18 and 17 but would probably have been 8 and 7 years, prior to Christian influence. The young gentleman was studying in Seoul and the young lady in an advanced mission school.

Not only the Christians but everybody were so interested in the matter that they could talk of nothing else. The Quoansa happened to be in town the day of my arrival at No Martha's, the Bible woman. He all but received me with open arms! He said he had been so trouble in his mind because he wanted a strictly Christian

wedding with not the least savor of heathenism about it and because he was not certain as to the Christian method; Han-i-nim (God) had sent me to tell and show him about it. "Yes, we have the *discipline* but that is so different from the old Korean way of doing it that the unbelievers are saying that they will not be married at all if no more than that is done! Of course I cannot agree with them, but I would like to offset their word! I wish you to help me to make this the nicest possible Christian wedding! It is the first in this place and we do not know how, so Han-i-nim has just sent you along to do it. I do not want her eyes sealed up, nor her hair plucked out at the temples, nor these red spots put on her cheeks and forehead. I just don't want it!—never *did* like it, Poo-in, and now," (with a hearty chuckle and a beaming face) he said, for the steenth time "Han-i-nim has sent you here," etc. Truly his delight was genuine and wasn't I glad to have a part in it all! Glad that they were glad!

Of course I told him about the bridal veils used in Christian lands and immediately he wanted to know if it were possible for us to have one here. I told him that the silk tissue Koreans wear in Summer was just the thing. This was Monday night and the wedding was for the next Monday night, so I said, "Martha and I will go on to Chei-hei-Kol, hold our Bible Class, return here Friday night and Saturday go to To-ill (the bride's home and the scene of the impending wedding). With this we parted, hard to tell which was happier, he or I.

When we got back to No Martha's home Friday night I found there a roll of the loveliest silk gauze that I have seen in Korea. Early Saturday morning we set out for To-ill where the bride's mother gave me a most cordial welcome. I found both the women's and the men's quarters already teeming with guests who were exchanging greetings.

Early Monday morning we fell-to on the veil

Now the Koreans think things prettiest when they are pleated, so we had a pleated frill across the face, pleated rosettes on each side and the main body of the veil was pleated. The dear little *saxie* (bride) did the fine needle work on it and did it beautifully! In this land whose laws seclude women, I knew they would like the front section which covered the bride's face, and this proved to be the strategy which captured even the antagonistic heathen—they admitted that it was number one good! Then Martha launched forth on the courtship of Isaac and Rebekah. "Don't you remember how in the Bible it tells us that the damsel drew her veil over her face as the 'new Mr.' approached?" I felt transplanted back into those old Bible times as I sewed away, noting their Oriental forms of speech—the crowds of guests—the tables laden with stacks and stacks of food—I realized more fully than ever the humiliation of the house at Cana when the wine was—"Insufficient" is such a tame translation, still I guess that is the best the English language can do.

The probable time of the bridegroom's arrival had been remarked upon, and the boys had constituted themselves a lookout squad. At 3:30 the veil was done and pronounced beautiful, and it *was* pretty.

Soon the boys came rushing in breathless, only the largest being able to gasp out, "We see them coming over the hill they will be here in a moment! 'Lots of men on bicycles, horses and sedan chairs!'" All the old ladies got up and went to the door, then out into the open court-yard, and the oldest of them to the big entrance gate; the middle-aged ones stood in the doorway and the younger ones peeped over their shoulders. Small windows, brush fences and cracks in the kitchen wall were utilized for peeping. Anxious to know what the young women thought of all this, I joined a bunch of them in the kitchen. I couldn't see the bride anywhere so ventured to the young woman at the crack next to mine, "Where is the bride, is she not going to look?" A look of horror swept over her face, so I added "I

know if I were going to marry a man I would want to see him before taking the vows!"

The bridegroom, his father, the minister, the best man and two men I did not know went into the men's quarters. After exchanging greetings with all the 'honorable old ladies' the young women began bustling about in the kitchen to get the tables ready for presentation to the guests. (In Korea we have small individual tables which are loaded with food and presented). While the men were eating I went in and dressed the bride's hair and then went to have my supper.

Best Korean custom requires a marriage ceremony to be performed under a canopy. This was put up over the threshing floor outside the big double gate and the horsemen and chairmen were feasting here when I had finished supper. On entering the women's quarters I found the bride dressed and seated on a great, red, silk cushion. I wanted to tell the bride how pretty she looked but first had to answer in the affirmative the inquiry repeated by each "Have you eaten your honorable rice?" This finished I joined the circle of the bride's admirers. At seven o'clock the bride stood up and we put the veil on her. Her skirt was exquisite white taffeta; the waist, the hand-somest white brocade; pink satin slippers and with her gauze veil and bouquet, (yes, the groom had bought a big bunch of white satin roses from the capital, if you please) she certainly did look beautiful as she stood in the centre of the room genuinely admired by a host of loving friends.

All insisted that I must bring the *saxie* out to meet the groom who was waiting for her in the open court-yard. After meeting here, the best man and the groom preceded us out of the big gate and under the canopy where the minister and most of the crowd were waiting us. Slowly and with dignity and grace they took their stand before the minister who used the ring and made the ceremony most impressive. There was not one snicker when he promised to love and honor her. I liked the ring in his voice and the way he answered up.

It took much coaxing on my part to induce her to speak audibly because for centuries it has been considered next to a crime for a *saxie* to speak on her wedding day. Not only was the entire village present but many from all the surrounding villages. This was an eye opener for them all as well as for the bride.

The ceremony over, the bride and groom marched away together back to the centre of the courtyard. Then the best man said to me, "You take her to the women's rooms and I'll take charge of him." The best man was well educated, was a teacher and had had a Christian wedding like this. The bride was soon seated again on her big, red, silk cushion with her mother to her right and her grandmother on her left. Suddenly a strange man came to the door bearing a document, then entered; while I was wondering what this meant (for there was no other man in the room) another man also entered the room. Feeling that I was not a member of the inner circle I decided to withdraw. The nearest way out was by the door leading to the side yard so out of this I slipped and found myself in a great crowd of women peeping all around this door as it stood ajar. (It is perfectly good custom for a woman to see in Korea *so long as she is not seen*). "In Rome do as the Romans do," so I just added a blue eye to the score of black ones already around the three sides of the slightly ajar door. The next man to enter the room was the groom's father closely followed by the groom who seated himself on the cushion nearest the door while the father took the seat higher up beside the bride's grandmother. The groom proceeded to make his acquaintance bow to the bride's mother and grandmother. Then the bride moved round to make her acquaintance bow to the groom's father and it chanced that the light fell full in her face for the first time; how promptly the groom took this chance to get his first good look at his bride! There were a million and one questions in that look—I'll never forget that expression in his face—half dread and longing, fear, and hope, and all the rest! Soon I could tell that he was

pleased and I was tickled silly! The eye to my left happened to belong to the sixteen year old sister of the bride who gave me a bear hug and said, "O! Poo-in! he is pleased and I am so glad for my sister!"

Soon after all the men withdrew when I again entered the room to be chidden by the women for having ever left it at all.

The next morning we started for the *saxie's* new home 20 miles distant. The *saxie*, her servant, Martha and myself constituted the women part of the caravan,—I never was able to count the men. For conveying us we had one rickshaw, two sedan chairs, three ponies, four pack-ponies, nine jiggies and a donkey, besides several men carrying loads without jiggies. The *saxie's* chair was draped and decked in silks and satins and for color was a rainbow riot affair, and was carried by four men with jaunty airs. The season was November and rather cool. When, at noon, we halted at an inn for lunch I noticed that the *saxie* emerged from her chair in her winter cloak. She did not have it with her when she entered and how she ever got it on I never knew. This is the Orient of it, good custom requiring that if ever a man pays any attention to his wife he shall do it on the sly. At the river crossing two women servants in wedding regalia, from the new mother-in-law, met us. The bride's sedan chair being set down on the river bank, after the crossing, these women drew aside the curtains and formally presented the regards of the mother-in-law. Thus began the *saxie's* formal entry into her new home still three miles distant. It was dark when we reached our village goal. The boys had built bonfires of welcome along the street sides. Soon we began to meet uncles, "honorable old men" who bowed and hoped we had come in the midst of peace.

I can never forget the scene as I passed through the big double gates of the large courtyard. The great big house was alive with guests, the kitchen astir with servants, while in the side yard three husky men were mauling an enormously big troughful of bread

and on the other side four others were making *cook-su* (macaroni). The hostess came out and gave me a most cordial welcome! Soon the *saxie's* chair entered, preceded by her servant, who sought out the new mother-in-law and presented greetings from her mistress. The chair coolies set down her chair in front of the great verandah. The crowd waited expectantly. Out came several packages tied up in the gayest colored silk handkerchiefs. Then the *saxie* emerged wearing an exquisitely brocaded light, green, satin waist with garnet trimming and a deep blue silk skirt. She was ushered into the room of the new mother-in-law and seated on a big, red, silk cushion while her servant read a letter from her real mother to her new mother. The tenor of the missive was, "I fear she will try your patience at times but bear with her as much as you can—her knowledge is very meagre and imperfect at that—I am so glad to have her come under your influence—I am fully satisfied with your ability to develop her as she will need it from time to time, etc." Following this, hot soup was served the bride to warm her up after her long cold journey, after which supper was served to the entire caravan. I never saw such stacks of food in my life. This man had killed an ox, four hogs and had provided other food in proportion!

After supper the ceremony of bowing was continued, the *saxie* bowing formally to her new parents who sat in the seats of honor. On a small table before then was a tray of very fine dates from the *saxie's* home, which indicated prosperity. (If they had not been Christians, this would have been wine). Then the nearest male relative and his wife took the honor seats and were bowed to. All the relatives from far and near were present and wanted to be bowed to, according to the old regime, but the new father put his foot down saying,

"It is unnecessary, the little *saxie* is tired and I am not going to make her do it,—I am going to take care of her!" I could see that he meant it, too. I also heard mutterings about outraged ancestral tablets but he just let the heathen rage and walked out of the room with a bearing quite like I had always imagined father Abraham had worn. As he strode past me I realized that I was in the presence of a great man. A moment later he returned with his younger kith and kin whose place it was to bow to the *saxie*.

The next ceremony was "receiving the tables." Three big tables were brought in with food, food, as high as it could possibly be stacked on the platters and as close together as it could be placed. The nearest young woman relative, a cousin of the groom in this instance, sat with the *saxie* in the seat of honor and received the tables. Then two small tables of food were presented to them and they ate.

Between scenes and ceremonies Martha and I had been skipping into the big living room where it was warm and chatting with the honorable old ladies' congregated there. Back in one corner was the bride-groom peacefully sipping his tea. Suddenly a servant placed me on a mat by the groom and another placed a table of food before me—the hostess most graciously seated herself opposite to me! I never received greater courtesy and consideration even in old Kentucky. They were genuinely glad to have me among them and I was equally glad to be there. As I glanced up my sleeve it was exactly midnight!

As we were leaving the next morning to visit some more churches they assured us the feasting would last at least three days more. On down the big road we met several groups of people who certainly had the appearance of being on their way to the wedding house.

The Need of Social Work Among the Women of Seoul.

By ALICE R. APPENZELLER.

Chosen may not, up to the present, have been generally considered a country whose women present specific social problems. But, as everywhere large cities are the first to feel the pressure of modern life, so the women of Korea's capital city are feeling themselves fast drawn into a maze of new things, and are looking about them to find the way to safety and happiness. We learn from the official statistics of October 1917, that the female population of Seoul numbers 122,053, of whom 89,063 are Koreans, 32,528 Japanese, and 326 Chinese. One need not be a sociologist to feel the change that is overwhelming the lives of the Korean women of this city. One reads of the new legal rights that they have acquired, heretofore unheard of rights in the courts, rights of property and divorce. Women freely walk the streets; some of the most conservative still cling to the picturesque green silk coat worn over their heads—what a loss it will be when this delightful spot of color shall be no longer seen! Others more bold consider the parasol, carried in sunlight or moonlight, a sufficient shield for their charms. But the majority of women do not cover their heads at all, but go as modestly and quietly about their business as if they had always had the liberty of the city's thoroughfares. Women are seen in public places, mingling with the men in the street-cars, trains and at the theatres. In many churches the partition between the men's and women's sides is a thing of the past, and mixed choirs are not uncommon. We may deplore the rapidity of these changes, it is so difficult for us to keep pace, but we must try hard to help and guide so that this new freedom may not be abused. Now is Korea's great day of need for the strongest leaders, men and women of vision and power who shall inspire this old East with the best that the West can give.

Happily for the Korean woman her friends, the missionaries, have always been interested not only in her soul's salvation, but in every phase of her life. They have brought to her the liberating gospel of the abundant life. One of the first steps a new Christian takes is learning to read the simple native character, and her mind is awakened as her heart is kindled with the new love for her Lord. She may be one of the favored ones to attend the Union Bible Institute. The classes are held in a church, which is entirely inadequate to meet the need of this work. But here she learns wonderful things besides her Bible lesson. She has never known before that it is not a decree of fate that one baby out of every three should die, but that with care and that cleanliness which is ever the ready handmaid of godliness, all may live. She learns to make new dishes for the sick and well; she may even learn how to dress her baby in more convenient and comfortable clothes than the ill-adapted native dress, which is so hard to keep clean. When she places her child in the Cradle Roll of the Sunday School, or sends him to kindergarten or primary school, she is invited to mothers' meetings, where the care of her home and children are the chief subjects of interest. And should she take her sick child to either of the Christian hospitals, she would learn important lessons there, too.

How I wish I could "just pretend" and say that these are the opportunities open to every Korean woman in Seoul, for they are good as far as they go. But alas, we cannot but say, "What are these among so many?" Every hospital and school is turning people away, the churches are full, there is not one institutional church nor building that can take care of the class work already organized, to say nothing of the work waiting to be done. There is a large place in this city for some organization

which would bring trained workers and adequate equipment to the work. But as yet not one woman in ten has any help; most of this city's women are in the blackness of heathen darkness. Much has been written about these Korean women; their unwelcome arrival, burdened childhood, blighted girlhood, enslaved wifehood and motherhood, and the freedom that comes only too late for many of them. Besides this there is the grinding poverty, increased by the transition between the old and new economic conditions. Many persons who formerly earned a sufficient living are now out of employment, and the past winter has shown that many even died of cold and starvation. The sympathies of the Christians are awake, and they give with a generosity which shames us of better means, when we know how scanty and uncertain the average income is. One Bible Woman, who consecrates her time and private means to her Master and carries the sorrows of her suffering sisters on her heart, runs a sewing society where poor women make and sell Korean garments. There are doubtless many others who are trying to do something constructive to better the economic condition of the women.

The industrial world is just beginning to touch the life of Korean women, but the gates have been opened, and this new problem is pouring in on this country. Every little while one reads of new industrial enterprises which are being begun. The tobacco factory is the largest in Seoul; it was opened less than ten years ago and employs several hundred female workers. Passing the factory one morning at opening time I was startled to see the numbers of little children rushing in through its smoky gates,—mites who looked like our primary school children. Having been granted the favor of a visit to this factory recently, I was interested in watching these little workers. Their fingers flew like machines, as they deftly rolled the cigarettes, wrapped them in boxes or pasted labels, and their bodies jerked all the time with a curious, nervous rhythm—for to the Korean motion is the most natural means

of expression. These children work ten hours for a minimum wage of 14 sen (\$.07) a day; night work is not uncommon, and for this they are paid at the same rate as day wages before midnight, and double that after twelve. The workers come from all parts of the city and suburbs. The smaller children look rosy-cheeked and merry-eyed, but the older girls and women who have been at the work some time show in their crooked bodies and hollow cheeks the deadly effects of poisoned air and unremitting labor. The tragedy of child labor in any part of the world is being repeated here, and its attendant problems are now upon us.

Women are also employed in the Government Printing works at Ruizan, and in cotton and silk weaving mills supported by the Imperial Donation Funds. At the cotton factory the women learn every part of the work of weaving on light foot looms, and receive good wages while they are learning. They stay a year and then move on to make room for others. About 200 women benefit by this excellent charity.

Aside from these groups of workers there is a large number who do piece work at home for the tobacco factory. The company pays ¥.06 (\$.03) to anyone who will paste 1,000 labels on packages of cigarettes, but the worker must furnish the paste! Then there are many women who earn something in their homes by sericulture. The authorities are doing much to improve this industry. The Government Hospital employs about 125 nurses, of whom 25 are Koreans.

The Japanese woman has never been kept in seclusion as her Korean sister has, so it is natural that we should find her a firmly established worker in many lines. She is often in the better positions in the factories here, as forewoman, perhaps, rather than as laborer. Japanese women sell us our tickets at the railroad stations, answer our telephone calls, and often wait upon us in the shops. Great numbers of them are servants in private houses and restaurants. The Japanese churches have not done much direct social work here yet, I

understand, though one lady of high rank is taking an especial interest in the servant girls of her neighborhood, and has classes for them and her own maids. There are many nurses in the private hospitals in town, besides those in the Government Hospital. I am told that every one of these groups is accessible for Christian work, but there is no-one to enter this needy field. There are only two foreign women who give their time to work among all these thousands of Japanese women, and Seoul has only four missionaries who give their time exclusively to the Japanese. How is it that so little has been done to bring all these multitudes from this leading nation of the Orient to Christ? No one who is interested in the Koreans can be blind to the fact that the Japanese are their natural leaders and teachers, and that they must be won if the Korean Church is to grow. No better means of approach can be asked than that now open through the opportunities mentioned above.

The Chinese women are so few in number that they do not have a large place in the consideration of our particular subject. They are generally secluded much as the Korean women are, and few of them are employed outside of their homes except as servants. In the Chinese Church more and more of them are finding the joy of a vision of something that will brighten their dark little homes.

The foregoing is not a comprehensive statement of social conditions among the women of

this city, but is merely the result of a little personal observation. The reader will be able to add many interesting facts from his own experience. So far as I know, no social work of any kind is being done for the industrial women workers of the city, except as the churches touch the individual. Happily, so far the Church in Korea is considered the working man's Church; he has not yet followed his Western brothers who have largely repudiated the Church, not because they do not honor its Founder, but because they think it has not followed Him and has failed to be the friend of the man who works. Slowly and painfully the Church is winning him back in the West. Can not the forces of Christ take hold of these problems *now*, before the East, too, passes beyond the plastic period and becomes set in indifference and antagonism? Shall we not avoid delay, but heeding God's warnings, take hold of the work that He points out for us to do, and make this a land where Jesus Christ shall rule in the factory and the shop, as well as in the school and the home?

"O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among the restless throngs abide,
O tread the city's streets again,

Till sons of men shall learn Thy love
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God."

The Care of Babies and Children.

By MRS. W. N. BLAIR.

There are times when I am optimistic on the subject in hand. I wish this were one of them. But when I look about for concrete evidence of what the Church itself has accomplished, the optimistic mood is not uppermost. That the need for help exists is obvious to the most casual observer. Every known rule of hygiene is broken by both mother and baby with serene indifference. The result is the survival of the fittest. Many mothers, on being asked how

many children they have borne, answer vaguely "about seven or eight" and perhaps three or four survive. I know one young mother who lost five baby boys in succession. The last a tiny prematurely born little mite, was plunged into a cold bath by his anxious grandmother at the age of three days in order to cure some small ailment. Needless to say he was glad to leave so cold a world with all possible speed. One sees babies at the mature

age of eight or nine months feasting on corn, green cucumbers and whole muskmelons. Some days later we may be asked in to comfort the bereaved parents but one must admit that a miraculous number escape what should be sudden death. Children barely able to toddle run on the street in Nature's garments when foreign adults are shivering in winter underwear. That any live to grow up is a puzzle Westerners have ceased trying to solve. Call it a miracle.

There have been numerous attempts to better these conditions. Most of them center naturally in the education of the mothers. Some six methods of accomplishing this have come to my attention though there are doubtless many more.

One of these has been the use of conferences on the subject in connection with the Bible Classes held for women. This is an excellent opportunity to disseminate widely a very few simple and fundamental ideas. Many of the women are very ignorant. Many will say "Yea the word is good"—and go on in the same old way. But some few bold spirits will go home to do their pathetic best, to be progressive mothers. And only a fourth of the seed fell on good ground you know. The best results have come from object lessons where a complete outfit of little garments have been displayed, such as are suitable for a Korean baby and within the reach of even the poorer mothers, with some necessities for the new born and some simple remedies. Care must be taken to make it all very plain or some mother will make dangerous use of her little knowledge with disastrous results. Thus the man who heard fresh air was good and gave it in a full draught to his wife, ill with pneumonia, with the result that the saying went forth, "Practice hygiene and die."

A second plan which has also been used in classes and occasionally in individual churches, is the modern "Better Baby" contest. This is more intensive. Printed directions for the care of the children are given some time in advance to each mother who desires to enter a

child. These occasions result in a number of well cared for children who must be an education to their neighbors as well as joy to their own mothers. The plan seems to me to have large possibilities as it appeals to the mothers' pride and the natural love of a contest, traits of human nature the world over, and the hope of victory will hold many mothers to a regime which might otherwise grow too burdensome.

A third method is the work always possible to a mother missionary in the local church. In this direction some have accomplished wonders by the simplest methods. Friendly calls, occasional meetings of young mothers, loving sympathy and advice are possible ways of work for us all. The freemasonry of motherhood is confined to no race. Our own homes and children are our best sermons, seen and read of many more than we dream. What mother among us has not displayed the little chest of tiny garments to eager dark eyes, the separate basket where baby sleeps and all the preparation love has made. It is a revelation and as a result a few black haired mites are finding their wardrobes waiting for them and even oil and powder and soap for their first toilet. This work can go far beyond babyhood and can help in the later care and moral training of the child.

Another way of working is through the trained Korean. She can do work that we foreigners cannot. She can denounce the old unsanitary and often indecent customs, in terms we would not dare to use and she can convince the women, as we cannot, that the new ideas are for the thatched, mud house as well as for the tiled, brick one. Once imbued with the idea of service such a woman can do wonders in the Christian community.

A fifth method I only suggest as I do not know what has been done. This is a systematic course of instruction on the care of infants and children in our schools for young women. This seems to me the greatest opportunity for both intensive and extensive work. The girls come from all parts of the country and particularly in the country groups, the graduate

becomes a leader of the women. In many cases I know she does, surely in all cases she should, lead the women about her into higher ideals of their great vocation.

Lastly from our hospitals has gone out a steady stream of influence for better methods of caring for children, both by advice and help in wards and dispensary, and by booklets and tracts on the subject. Nurses have gone into the poor little homes and women more and more bring their ailing little ones for medical treatment. Others too have written, some of them mothers with the longing to help the many sorrowful mothers of Korea.

What of the results? They do not appear in our statistics. A new-comer might find it hard to discover any at all, but we who have been here from ten years on, know that they

are very real. Clean kissable babies smile their welcome at us from their own little beds on the floors of many Christian homes. In our city churches few come now without at least a tiny jacket and shirt. The bare spot on the head where the hot coin burned its way is now seen on few small heads. Many former unspeakable practices are almost unknown to the new generation. I believe there is already a decrease in infant mortality though the Church cannot take all the credit for that. But so much remains. Even in the Church we have but touched the edges of the problem. In our work for the men in schools and seminaries, and for the women in their classes and academies, let us not forget the little ones whom the Master blessed nor forget to give them a cup of cold water in His name.

The Korean Care of Dependents.

By Hugh HEUNG-WO CYN.

In the opening chapter of the admirable and much studied book, *American Charities*, the late Prof. Warner says, "The science of political economy, as we know it, is hardly more than a century old; while the art of aiding the poor has been practiced from time immemorial." This statement is found to be no less true when applied to Korean society. Before the era of Three Kingdoms the historical records are rather blurred and indistinct, but from that time on there are found many instances of relief work on a large scale, recorded with increasing detail as the time becomes more modern. A brief outline follows.

THREE KINGDOMS. In the 15th year of King Namhai of Sinla (18 A. D.) crops suffered from locusts, and the king decreed that the public granaries be opened to the people of the famine districts. In the 2nd year of King Minjung of Kokuryu (45 A. D.) the eastern section of the country suffered from a great flood, and the king relieved the sufferers with grain from the government store-houses. In the Kingdom of Paikche, the same thing was practiced to

help the distressed. At later dates the information becomes more explicit. Thus in the year 589 A. D. King Chinpyeng of Sinla is described as having relieved 30,360 households, and in 786 A. D. King Wonsung to have distributed 33,240 bags of grain in the 9th Moon and 33,000 bags in the 10th Moon.

KORYU DYNASTY. During this dynasty charities in an organized form appeared. Departments or bureaus were established, and the dependents were classified. Various names have been used to designate the office, and a few of them might be of interest here. The institutions of permanent nature were called, *Tong Su Taipiwon* (東西大悲院), East and West Great Distress Hall; *Hyeminkook* (惠民句), Charity to People Bureau; etc. The temporary or emergency offices were called, *Kooche Togam* (救濟都監), *Chinche Saik* (賑濟色), etc., all meaning the various relief offices. The following were some of the classifications: destitute, widows, orphans, old age, sick and famine sufferers. Various methods were employed to help the different classes. In the

spring before the barley and wheat were ready for harvest, the destitute were given grain enough to tide over the season, with the understanding that they would pay back in the fall. But if the rice crop happened to be poor again, they were released from their obligation. This was a constant practice, which probably had its origin in the Kokuryu Kingdom and lasted until quite recent years. As for the helping of other classes, a concrete instance will illustrate. In 991 A. D. King Sungjong distributed grain in the 7th Moon to the orphans, issued an edict in the 10th Moon which provided that all the farmers who lost occupation through pestilence be exempt from taxes for the year, gave medical aid to the sick, and made special grants to men and women over 80 years of age. In the famine relief work there are cases where as many as 30,000 people in a single city were given rice, salt and other necessities. An interesting paragraph in the history of this dynasty shows that in 1064 King Moonjong established what seems to be the first soup kitchen in Korea. He had it in the capital city from the 15th of the 5th Moon until the 15th of the 7th Moon. He also maintained it at the ferry station, Potong-won, on the Imjin River, to feed starving wayfarers. The importation of rice from China, for the express purpose of relieving the poor, probably had its beginning during the reign of Wonjong (1260-1274). The first attempt at regulating the price of rice was probably made by King Kongmin in 1360, by exchanging ten measures of rice for one bolt of cotton, while the market rate was only five measures for one bolt.

YI DYNASTY. Space does not allow anything like an adequate historical survey of this interesting subject, but a brief description of the system of charity which existed up to the most recent years, namely the work performed *Sunhyechung* (宣惠廳), Extending of Grace Office, cannot be wholly overlooked. All charity institutions existing during the previous reigns were united by King Injo in 1627 and

transferred to this office, which was under the Finance Department. This office performed its functions until 1894, when everything took a new turn, presumably for the better. The work was maintained with certain specified receipts, and the following abridged schedule will show the method of dispensing aid to the poor in Seoul:

SPECIAL RELIEF SCHEDULE.

Marriage Expenses,	-	Cash, 5 Yang;	Cloth, 2 Pieces.
Funeral of Head Families,	,, 4	,, ;	,, 2 Bolts ; Rice, 1 Bag.
Dwelling Houses, Total Wreck,	Cash, 3 Yang,		
Ditto, Partial Wreck,	- - -	,, 2	,,
Foundlings,	-	Rice, 1 <i>Teh</i> ; Sauce, 2 <i>Hab</i> ; Sea Weed,	
		2 Pieces per day	until 7 years old.
Graves after Heavy Rain,	Cash, 1 Yang;	Straw Mat,	
		5 Pieces.	
Soup Kitchens: Male Adult,		Rice, 2½ <i>Hab</i> ;	
		Female or Aged, ,, 2	,, ;
		Minors, - -	,, 1½ ,, ;
Sale of Grain: Good Rice,	-	3 Yang per Bag ;	
		Upland Rice, 2	,, 7 <i>Chun</i> per Bag ;
		Beans, - -	1 ,, 5 ,, ,,
Large Household Ration,	5 <i>Mal</i>	at one purchase;	
Middle Sized ,, Ration,	4	,, ,, ,,	,,
Small Household Ration,	3	- - -	,, ,, ,,
Single Person,	2	- - -	,, ,, ,,
Temporary Winter Shed,	2	Straw Mats per Person.	
Sale of Medicine: <i>Chungsimwon</i> ,	5 <i>Chun</i>	per Pill ;	
	<i>Sohapwon</i> ,	- 2	,, ,,

PRIVATE CHARITIES. The above brief reference touches upon public charities only, but in Korea, as it is well known, the family tie is very strong; and family here does not mean only the father, mother, sons and daughters, but it includes all the relatives of varying degrees. When one member of a household or a family (or clan) is destitute, it is the duty of all the others to come to the aid. This sense of family duty is fast disappearing, but in former days it was so strong that when one member was bankrupt, the other members were legally responsible for the payment of his debts. Obnoxious as it may seem, it illustrates the point. So the aged, orphans, insane and

feeble-minded were and still are mostly taken care of by "family charities." The writer knows this from personal knowledge. The head family of a clan always helps others to the limit of its means. When the *kimchi* or sauce making season comes, the head family makes many times more than for its own needs. When the request of a needy household for a measure of rice or bowl of sauce has to be denied, the one who is asked makes more apologies than the one who makes the request. This is where the foreign-educated Christians and missionaries cannot understand the psychology of the people. The first duty of a household in Korea is ancestral sacrifice and the entertaining of guests. What else is there in life except the reverencing of one's Origin (God) and hospitality to others? In essence, is Christianity anything different from these? When a person forgets this two-fold duty, he is called an *ikook nom*, a different-country fellow. Christians (the writer included), with their hair-splitting reasoning and their fear of being indiscriminate in their giving of help, often fall short of the expectation of their non-Christian (not "heathen," because no Korean rejects the true God) uncles and cousins. Individualistic Christianity and the patriarchal Korean family are having a testing time now, and the real success of the Church will depend upon the adjustment of these two.

The foregoing does not mean that there is no mutual helping outside of the family or clan. There are many that still make charity a very important part of their business. They do not call it alms-giving: they call it "entertaining guests." For instance, the renowned Choi family in Kai-mu-dum, Kyengju, entertain any and all wayfarers who seek hospitality under their roof. When the "guest" wants to leave the next morning, he is given a pair of sandals and enough cash to last until he reaches the next place. A few years ago, when Count Terauchi was travelling through the southern provinces, he and his party visited this family and were entertained. There is another Mr.

Choi, a young man of about 31, in the District of Posung, who feeds all the needy farmers of the neighbourhood during the hard times just prior to the barley harvest. While they are under his care they are given work such as making straw shoes and hat-boxes. On market days the goods are sold and the proceeds saved; and when the season is over, the actual cost of the material is taken out and the remainder distributed to the farmers before they separate. There are many others who do similar things. There is Kim in Changsung; Im in Posung; and Kang in Koksan. To be sure, these charities are not so highly organized or systematized as some others, but there is abundance of humanity found in them, and those who receive help are not subject to tantalizing "red tape."

As the preceding paragraphs briefly show, the old system of public charities has been swept away, and only a few lingering stages of family and private charities are still visible, but they will soon disappear. Young people are already debating the wisdom of saving the "unfit." What is to be done? Surely the Churches and missions can do something for the unfortunate classes in large cities by uniting their efforts. We see union schools and hospitals, but there is not a single institution for social service to be found in the country. One often hears that the people are poor because they are lazy, improvident, shiftless, unambitious, and what not, even "bovine-eyed." The writer has been privileged to travel through several countries and meet different nationalities, but he is ready to testify that he found human nature the *same* everywhere. What the Korean people need is synthetical work, rather than the analysis of their nature, for which God alone is responsible. The Christian Church in Korea has had a marvelous success during the past three decades, but a greater success is yet to come. The hour has struck for her to "go over the top," and social service offers a clear field.

Slavery in Korea.

The Problem of the "Haingnang" (gatehouse) Man.

By CHARLES ALLEN CLARK, D. D.

Slavery is illegal under the Japanese regime in Chosen, but, in the old Korean days, and even up to not many months ago, it was one of the commonest social facts.

Slaves were bought and sold as houses were. Deeds for them were not recorded in the Magistracies, but were passed around from hand to hand as one would pass the deed of a house. Almost always these sales were made when the slave was a child, prices running from ₩40 up, but sometimes a householder met misfortune, and his grown-up slaves went too. Curious to note, female slaves were always counted of more value than males, for they would always stay in the household.

In the great houses, where there were many hereditary slaves, as the children of the household grew up, the slaves were divided among them, especially every daughter as she went in marriage taking with her her personal train, and the estimate of the bride was affected by the number of her slaves.

When a slave girl came to marriageable age, a slave man was married to her, who also came to live in her master's house; or sometimes even a freeman would marry her, and become a slave for the living that he would get.

When a slave girl had borne a daughter, in many houses, she herself was set free on condition that the daughter, the "Seed slave," ("Si Chong") be left there in her stead. As a rule, when the slaves grow old, if they so wished, they were given a bit of land, and set quite free; but still there was a little of the old bond left, and the slave expected to obey.

Today there is no registration of slaves, and no legal status for them at all, but, in the social scheme, they still exist, legally free yet bound by custom, or love, or inertia, and in the social scheme, they constitute a problem for us all. They are registered now as "servants," but

get no wages, only food, clothes and care. They usually live in the gatequarters room, man and wife both serving about the house, and both of them known as "chong" (slave).

There are real "servants" besides these—the "Sikmo" (cook), the "Yoomo" (wet nurse), the "Chimmo" (sewing woman), the "Anchamchak" (handy woman) and the "Tuboosari" (maid), and many such also among the men. To these "low talk," slave talk, is not used, and wages are given, but the hereditary slaves and the other "Haingnang" folk are slaves in the social scheme though not so under the law.

There are comparatively few people in Seoul, now, that keep up the old retinue of attendants but, in probably half of the houses in Seoul, there is a room in the gate of the house, a dingy, dirty hole, where families come and live. As with the hereditary slaves, these people get no wages, they also get no food, unless in exceptional cases, but, as rent for the room, they are required to bring water for the house, and run errands and be always at beck and call.

To them low talk, "slave talk" is used, and they are reckoned of that grade. When a guest comes to the door, he calls out in low talk, "Come here!", and, though the guest be but a dirty beggar man, the poor "Haingnang" man must answer, and come running obsequiously at his call.

So much for the social scheme. Now see how it affects the Church. The Christian householder in Seoul feels that he, too, must have his "servant" girl, and his "Haingnang" man as well. Custom decrees it, and custom rules in the East. Only the "Haingnang" man can buy things in the market. Only he or the girl can answer calls at the door. Only he can pull the "rikshas" of the town. Only he can draw the water. But what of the poor man's soul?

On Sundays, the Christian woman of means stalks to church and, behind her, the "servant" maid follows with the cushion and books. To some extent, though less so, do the men. The servant ("chong") girl sits back by the door and waits for service to be over. The workers try to talk to her, but "her eyes are to the hand of her mistress," and little progress can be made. Of course, the number of those who do this is extremely small even in the large churches of Seoul, but it is a symptom, and helps us to understand the case.

Perhaps the girl or the "Haingnang" man believes in Christ. Their master or mistress still uses to them, their brothers and sisters in the Lord, the language of a slave. The door is closed for them. What is there that they can do? This problem is not unknown in Chicago or London, but it is a bigger problem here.

Many who live in Seoul or elsewhere will wonder if these things are so. I have lived in Seoul a good many years, but never knew them till now. There are exceptions in every church. I have them in mine, householders who, to win their servants, are doing everything that they can; but, side by side with them, you will find in almost every church in Seoul a janitor to whom the whole congregation uses low talk, and who is considered as a servant ("chong").

A deacon in my church who comes from another part of the country has been working on this problem, and trying to pray it out. He

says that in all of the churches of Seoul there are, as members today, but a handful of "Haingnang" men, and that that class will never be reached, nor will the householder be blessed, until the "Haingnang" man is a thing of the past.

I asked him to give me a practical program of what he thought should be done. I give it for what it may be worth,—

1. Abolish all "Haingnang" men as house servants, and use only hired servants in the house, abolishing low talk to all.

2. Rent out the gate-rooms for a yen or two per month to some-one as a straight-out business deal.

3. Use the rent money to hire a regular water-carrier for bringing water and for the heavy chores of the house.

5. Let the woman of the house go herself to the market to buy what she needs. Korean shops will now deliver goods if she cannot take them home.

5. Abolish slave talk to any adult who is or may be some day our "brother in the Lord."

Customs are changing fast in Seoul now. The world is all new in many ways from what it was ten years ago, but the same old power of evil is at work still, blocking men's hope of heaven. Let us pray for the "servant" girl, and the "Haingnang" man that their day of hope may soon dawn, and that they may be welcomed with others who are coming into the company of our Lord.

Hygiene and Sanitation in Chosen.

By R. M. WILSON, M. D.

There are twenty five mission hospitals in Chosen and also two places where only dispensary work is done. Many of these hospitals are doing a heavy work, ten to fourteen thousand cases a year respectively and in the neighborhood of three or four hundred operations annually. In a general way there is more or less cleaning up and sanitation carried on at each of these institutions.

The Korean Religious Book and Tract Society has published about a dozen different tracts or booklets on the cause and prevention of most of the common diseases. These sell for from two sen each to 18 sen per 100. Some of these should be condensed and put out in the shape of a leaflet which can be given away. Every person coming for the treatment of, for example, syphilis should be given a tract de-

scribing a few of the leading points about the disease. We have found trouble in selling these little booklets.

A very important work done in many of the stations is that of teaching hygiene in the station Bible classes. Hundreds of Christians come from every part of the country to these Bible classes, and the lessons they learn in hygiene prevent many diseases. I will tell what is done at this station which is about the same as at many of the stations. I usually lecture on the cause and prevention of diarrhoeas, malaria, leprosy, sterility, flies, tuberculosis, and the various intestinal worms. Also a talk on clean babies and how to improvise a bath room (I have never seen a Korean home with a bathroom), and it is the station doctor's privilege and duty to impress upon people the great importance of the bath. A kerosine tin with a spigot in the bottom, set on a shelf and filled with warm water makes a fine shower bath, which is the most hygienic bath, and we sell these ready made reservoirs at cost to the Koreans, after one of these lectures at the Bible classes. It is my opinion that leprosy would be wiped out at once if this people could learn to keep clean. Also, many of the dreadful skin lesions and other diseases would disappear.

In Korea there are three Leper Homes under the care of the Missionaries and one Government plant. At Fusan 153 lepers are cared for, at Kwangju 237 and at Taiku 100. There are about 100 cases in the Government plant on Little Deer Island, off the southern coast. These lepers are taught the importance of isolation or avoiding contact with those not lepers. There is a saying in China "Sleep with a leper but don't go within forty feet of one with the itch." Many Koreans feel the same

way about a leper and will continue to eat and sleep in the same room with one of the family who has contracted the terrible malady. It will take a lot of talking and teaching to enlighten them on this, which also it is our duty to do.

A few years ago the U. S. Government isolated all lepers in the Philippines which has resulted in a great reduction in the disease in that country. Very few new cases are now developing. It is hoped that the Government-General of Chosen, having made wonderful improvements in many ways, will soon undertake this important matter of the isolation of all lepers.

Things yet to be done in the way of sanitation we might call "legion." A very important thing is education of the people on the "Great white plague"—tuberculosis. Hookworm is sucking the life-blood and vitality from the Koreans of the South. A very vigorous plan should be executed to equip them with accurate knowledge of this disease. From our statistics 95% of all Koreans have some form of intestinal parasite. They must be taught the cause. There is a very common affection here in the south, Tojil, or a worm in the lung. They must be taught concerning this or what we know of the disease.

The best field for an effective educational campaign in hygiene is in our schools. A doctor should lecture once a week to the students on these various subjects. The students are not so "sot" in their ways as the "old folks" and will respond more promptly to this "new talk about bugs." We should not forget the old adage about the "ounce of prevention;" it's a greater thing to prevent a disease than to cure it. Let us keep this foremost in our minds.

Destitute Koreans at Christmas Time.

By PAUL B. GROVE.

It is'nt much fun to be a beggar. 'Tis less of a joke if you happen to be a Korean Beggar. And what humour can be detected in the situation in which a cold, mealless mendicant, not by profession, but by necessity, finds himself on a windy Christmas Day. Let those who foolishly sing of the "thrill of the open road;" of the romance of poverty; of the laurel of freedom that crowns every care-free, homeless pauper, as a charming compensation, be silent, forever,—or stalk forth and try a hand at living the romance.

Poverty is bad enough, but to be, say a lame beggar, or a blind wanderer, or a diseased outcast, dragging oneself from door to door, barely sustaining life, all the while exposed not only to the merciless elements but to the cuffs, and jibes and down-right meanness of hey-day lads and calloused brutes of men,—this is a horror, as devoid of romance as a living death. That these cheerful unfortunates do not in wholesale numbers commit suicide, is a proof positive of the Divine spark of courage and hope that will flicker on in the average breast, however concealed by filthy rage or contorted features that element of Divinity may be.

Hence, the joy that came to a few of us who wended our way to our little Asylum on Christmas morning, was a rare joy. This institution was conceived in commiseration, born in benevolence, and is being maintained not by perfunctory almsgiving, but by Christian philanthropy on my part and on the part of beneficent American friends. We are conscious of and constantly remedy defects in the little venture, but we push on, impelled by the weight of the *argument ad misericordium*, and turning no one away, we feed and warm every night, the ones who knock at our doors and who are content with the humble fare. MISERERE is the password.

So, I say, our joy was great on that Christmas morning, for the twenty-three faces that

beamed on us from out that refuge for unfortunates were happy. Some were bravely smiling through pain. Some were so sick as to be unable to emerge. Those who were blind had to be led out. Then there was one individual, an old broken man, so racked with a terrible cough, that he could not control his paroxysms long enough to voice his gratitude. One married woman, about to give birth to a child, was the only one who seemed sullen or bitter. Who will blame her? God pity her. We brought an entire new suit of clothes for her other offspring, a four year old girl. The resigned looking blind man, quiet and gentle, hugged the overcoat to his bosom when he found we really meant it for him. Another indigent, bent up by spinal trouble into the form of a shuffling question-mark, took his clothing in deep obeisance, which posture bared his back through worn rags, to the bitter winds. To each and all we gave a pair of padded stocking-boots, only limited means barring the cherished gift of a suit of clothes to each one. There was no wrangling, no unseemly haste, no verbose effusions of flattery. These people are serious by force of habit. They are the grass of the field that to-day is, and to-morrow is cast into the oven. Life, to them, is a serious struggle and not a dainty gilt-edged romance.

After the distribution of what was such a paucity, after all, we repaired into our little Asylum, overcrowded though it was, and there we had a brief Christmas service. I cannot adequately describe my emotions during those moments. The old story of Jesus' love for mankind-being told this day in palace and hovel, before kings and before paupers! And here too, on this Christmas Day, among the crippled and broken bodies of God's Unfortunates! Their interest was intense, their wonder great, and their appreciation of the Christmas message was now possible, for with great skill, my assistant proceeded to point the

way from their penury, to their food, their warmth, their clothes; and from these to the Moska and his friends who had provided them; and from them to the gentle Jesus and Lord of us all, born on this happy day. It was cleverly done. Their dull minds could grasp such an unfolding of Christ. They saw how from Him flowed the radiant stream of love and charity that came by way of His Church and His Moksas. And so we deftly turned attention away from ourselves to Him—the benign Jesus, who can soothe their last embittered

hours and erase the stain of disease, of poverty, and of sin from every yielding and humble soul, in preparation for a fresh start in other worlds.

Who knows what the future aeons of glory may reveal! Perhaps many of us will be invited to sit down with Lazarus and some of his fraternity, at a feast, the like of which has never yet dazzled our mortal eyes. What a charming conception to place among our many hopes and prospects which we cherish touching that Better World.

Mission Work Among Chinese in Korea.

By MILTON JACK.

It is a fact well known to most of the members of the missionary body, that there are considerable numbers of Chinese in Korea. In Seoul alone, there are between two and three thousand, and in Chemulpo and other towns, there are quite a number, though not so many as in Seoul. In North Korea, there are quite a lot of Chinese settlers. Further, there are districts in Manchuria along the Korean border that are almost inaccessible to the missionaries in Manchuria, and which they are willing should be worked from the Korean side, provided we can undertake it. Besides this resident population of Chinese in Korea, the responsibility for whose evangelism rests upon the missionaries in Korea, there is a further unique opportunity for preaching the Gospel to the large number of emigrant Chinese who pass annually through Korea on their way from North China to Manchuria and Vladivostok. The main line of travel for these people is by way of Chemulpo and Wonsan. In the latter place, there are no less than 40,000 Chinese passing through each year. This number is based on the official record, as these emigrants are required to register on their way through. Surely this is an important opportunity for Gospel seed-sowing.

Mission work among the Chinese in Korea was started in Seoul in the summer of 1912.

In 1913 a pastor was secured from China, who at first did part work as a colporteur, and received part of his support from the Bible Society. Later on, a pastor was secured to give his whole time, and also a teacher for the school which was organized. By 1916 a congregation of 150 was reported, with an average Sunday attendance of 60, while the school reported an enrolment of 43. The communicant membership numbered 12.

In the fall of 1916, the work received an unhappy set-back, owing to divisions that arose in the Church because of the unwise talk of a Chinese woman teacher who had been engaged for the school. The result was that most of the non-Christians who had been attending services ceased to come, and also withdrew their children from the school. The year of 1917 has been a year of re-construction following this. For some months the Church was without a pastor, but in May 1917, Mr. Dzoh came from Shantung to take charge of the work. He is a Presbyterian who had served in a London Mission Church near Tientsin. His wife is a Bible School graduate and an earnest worker. While some of those who unfortunately left off attendance as a result of the trouble of 1916 have not yet come back, yet, as a result of prayer and work, a promising nucleus of work has again been built up.

At present there is an average attendance of 40 at the regular services and 22 children in the day school. The communicant membership in 1917 was 15, but they have lost two by death.

There are two other centres in Korea where work for Chinese has already been organized. One is Chemulpo and the other is Wonsan. The evangelist at Wonsan is Mr. Yu. He came in February 1917. At the suggestion of Mr. Collyer of Wonsan, he was appointed to work among the Chinese in Wonsan and the Chinese emigrants who were constantly passing through that place. A large part of his time is devoted to preaching the Gospel to that class. These emigrants ordinarily spend from one to two weeks in Wonsan, waiting for their boats, getting fitted out, registering, etc. Sometimes they spend a longer time. As they have a good deal of leisure during this interval, there is a unique opportunity of preaching the Gospel to them. An important part of Mr. Yu's work is to meet these parties of Chinese emigrants, visit them in the inns, distribute Christian literature among them, and preach the Gospel to them. It is a work the importance of which cannot be measured by visible results, because of the constantly changing nature of the constituency; but this latter fact makes it a unique opportunity for carrying on a work of wide-reaching influence. If a considerable number out of these 40,000 emigrants can be reached every year with the Gospel message, it is an opportunity for seed-sowing that is excelled in very few places. Mr. Yu has also worked among the Chinese residents of Wonsan, and at present there are four men preparing for baptism who hope soon to be received into Church membership. In addition, there are twelve other enquirers who are not yet regularly enrolled. Mr. Yu is a man of great earnestness of character and his work is showing results. In September, Mr. Yu set out on an itinerating tour to North Korea, visiting groups of Chinese in the Canadian Presbyterian districts in North Korea, and the contiguous territory in Manchuria. In north-

ern Korea, he found large groups of Chinese in the larger towns. Everywhere he was listened to with gladness and his books were bought. He found a number of isolated Christians, whom he sought to encourage and strengthen in the faith, and preached in many places to large groups of non-Christians. On his return, Mr. Yu was asked to visit Chang-peh-fu, a portion of Manchuria jutting into Korea, some 70 miles wide by 100 long. It is a district separated from the territory of the Scotch Presbyterian Mission in Manchuria by several hundred li of primeval forest, and the brethren of that Mission would be willing to have it worked from the Korean side, if we are able to do so. A report had been received that there were some 40 persons who desired to be organized into a Christian Church. The greater part of these Mr. Yu was not able to locate, but he found a number who were very much interested in the Gospel, including the head official at Chang-peh-fu; who had been trained in a Mission School in Tientsin. This official arranged for a special preaching service to be held in the school, at which there was a very good attendance. A number of the people there are very anxious that a church should be organized. On his journey, Mr. Yu had one of his feet badly frozen, which laid him up for more than two weeks. The thought of the sufferings of Christ helped him to endure the pain, which was very great. His enforced delay turned out, however, to the furtherance of the Gospel, for he preached to all those coming and going at the inn, and the landlord and several others became very much interested.

Chemulpo is an important centre for Chinese work. It is the nearest port of entry to China and has a large Chinese community. Thousands come to Chemulpo who go up and down the west coast or into the interior, besides those who pass through on their way to Won-

san going north. Work in Chemulpo was formally inaugurated on June 1st., 1917, by the dedication of the little rented building used as a church. The evangelist there is Mr. Sin. He is a member of Dr. Mateer's church in Weihyien and seems to be a young man of spiritual power and promise. He has not yet taken a theological seminary course, but plans to do so. He has displayed great earnestness and zeal in his work at Chemulpo. The number of adults who attend service is not large as yet but a very important work is being done among the children by Mr. Sin. They are taught to pray and do personal work. One boy was instrumental in bringing in ten others, and even when he himself was prohibited from attending service by his non-Christian father, he still continued to do personal work and lead other boys to attend the Christian services. Among the few adult Christians who have been won, there are one or two who are especially zealous and co-operate very faithfully with their pastor in evangelistic work.

Apart from the above-mentioned places where work for Chinese in Korea has been begun, there are two or three other cities having a considerable Chinese population, where it is proposed to open up work, if it can be financed.

Christian work among the Chinese in Korea is carried on as Union Mission work. From 1913 on, the Presbyterian Council and Methodist Council have each contributed 100 yen a year toward the work. The balance of the budget has been made up by contributions from the Chinese themselves and by special gifts. An Advisory Committee, consisting of members appointed by the Methodist and the Presbyterian Councils, assists in outlining policies for the work. This Committee held its last meeting on Feb. 24th, 1918. Reports were received from Mrs. Deming who is responsible for the general oversight of the work, and from the three Chinese evangelists, Messrs. Yu, Dzoh and Sin. All were agreed that the prospects for the work are very encouraging, and that this work for Chinese in Korea well

merits the interest and prayers of all Korean Missionaries and others who are earnestly seeking to extend the kingdom of our Lord and Saviour. But the expansion of the work, especially during the past few months, has entailed larger financial responsibilities. It was found that there would be a deficit of approximately five hundred yen for the current financial year, which ends in September. A good many missionaries have already contributed to this important work. It is earnestly hoped by the Committee that those who have not already done so, will take the opportunity of helping on the work by sending a contribution at once, and that those who have already contributed, but would like to add to the amount already given, will feel free to avail themselves of this privilege. All contributions should be sent to Rev. C. A. Clark, D. D., Seoul. Let us clear off this deficit.

At the above mentioned meeting of the Advisory Committee, it was also agreed that in order to further the development of the work, a well-qualified Chinese young man with a College training should be secured, who will act in the capacity of secretary and general business manager and be able to conduct a night school for Chinese men and boys. It was further agreed by the Committee that the sum of ¥30,000 should be sought, in order to secure a central building and site at Seoul. This building, in addition to the main hall for Church services and other meetings, will also include class-rooms, a reading-room, social room and residences for the pastor and general secretary. It is hoped that some of the support for this work may be secured from the Milton Stuart trust funds, but this is not at all certain. In the meantime, the Committee will be glad to hear from anyone who would like a share in this important work among those who are strangers in a foreign land.

The union advisory committee for this work at present consists of the following members. For the Presbyterians, Rev. C. A. Clark and Rev. E. W. Koons. For the Methodists, Rev. B. W. Billings and Rev. J. W. Hitch.

The Relation of the Missionary to Organized Churches.

By R. E. WINN.

Let us consider very briefly a few points with regard to the missionary pastor's relation to organized churches—first those which have only elders and then those with a native pastor.

When a Church has elected elders the missionary is still her pastor, but the first and vital thing for him to remember is that he is no longer the "sole monarch:" that while he is both "teaching and ruling elder" these native brethren also are now "ruling elders." He must share counsel with them in all matters pertaining to that Church, tactfully leading them to see the wise and proper course if their knowledge or experience is insufficient, but always willing, on the other hand, to listen and heed any points that they may be able to give from a native standpoint. He must be careful to follow Church rules and proper forms of procedure, even though it may seem a burden after the easy way he has been accustomed to decide matters when he alone was in charge. A new elder was once aggrieved (and rightly) when after the Session had met and decided upon a certain order for the Sunday services, facts brought to the attention of the missionary by others made it seem wise to him to change this order, which he carelessly did, of his own accord, forgetting to consult the Session again as he should have done. Hence it is our duty to see that *we* "do all things decently and in order" thus furnishing example, as well as precept, in the proper governing of the Church.

Furthermore, we must endeavor to guard the elders from too harsh action against offenders on one hand, and from any partiality or undue leniency on the other hand; taking care withal to have the humble spirit ourselves and tactfully leading the brethren to feel their part and responsibility in all matters.

I do not propose to dwell at any length on the relation of the missionary pastor to fully organized Churches where he is associated with the native brother in the co-pastorship, as there are many who have had a longer and more varied experience than the writer. My observation and experience, however, have led me to a few conclusions.

In the first place, the foreigner should not consider himself, or give any room to others to suspect, that he deems himself the real pastor and the Korean only as his assistant. Theoretically, they are co-pastors but the missionary should constantly aim to have that mind toward the native pastor which John the Baptist had toward Christ.

On the other hand, I cannot agree with the opinion of some that as soon as the Korean is installed, the associated foreign pastor should throw all responsibility upon him, thinking that he will best learn by striking out for himself and profiting by his blunders. If, after counsel and warning, the native pastor seems foolish and headstrong then it might be wise to let him alone to learn by bitter experience. But ordinarily the foreigner is associated with the native pastor for the very purpose of sharing responsibility with him. He should not be dictatorial, but out of his own larger experience and broader vision be able to counsel and help his Korean brother until gradually the latter is prepared to assume full charge of the Church.

The missionary must take particular care where there is a native pastor to distinguish between the rights of the Session and those of the Station. An example comes to mind where a missionary was appointed by the Station to fill a vacant co-pastorate. When the Korean pastor was informed of the appointment, at the next Session meeting he tactfully suggested that the Session request the Station to appoint Rev. ——— (the man appointed) as the foreign co-pastor! By studiously avoiding any usurpation of power, I believe, we can the longer exert real power over these Churches and make our influence to count for the spiritual good and vital advancement of the Church.

In conclusion, let us remind ourselves again that we are not here to govern these Churches permanently, but to help them all to attain to self-government as soon as possible. Our sphere is that of teachers or advisers, rejoicing with every step of progress, content if we have only builded on a solid foundation and helped to make them fit to be the Bride of Christ.

The Devil no Longer the Master.

By DELIA M. BATTLES.

When Christ enters the home of new believers the devil and all that is his must leave. This Korean man and his wife found such joy in the Christian life that they decided to get rid of all the evidences of their former life. Here-to-for they had worshipped the devil. They did many things to find favor in his sight; they bought hats and trimmed them for him, they prepared food for him to eat, they furnished him with clothing and straw shoes and even provided him with a fan.

The worship of devils among the Korean people is not a definite form of religion, and is more or less difficult to explain. However, they seem to be of two classes, the first are malicious spirits, and the second are spirits of kindlier nature. The people believe that by offerings and prayers they can buy off the malicious spirits and prevail upon those of a kindlier nature to bestow blessing upon them.

In connection with devil worship there is a great deal of superstition. One day this man saw several weasels near his home sitting up on their hind legs. He called in his friends and talked over the unusual scene, and they remarked that surely that meant he was to be greatly blessed and would soon become a rich man. In the hope of his great wealth he felt kindly disposed toward the weasels, so he built them a house in his yard and every day prepared rice for them to eat. Feeding weasels as well as his own household took considerable money, and he soon found he was becoming poorer instead of wealthy. At last he became disgusted with the whole thing for, as he said, he had not become even a quarter of a cent richer. It was then that he heard of the Jesus doctrine, and both he and his wife decided to believe.

After living the Christian life for a while, he invited a number of Christian people to his home, to help burn his devil possessions. His wife brought from many places about the home, hats, clothes, fan and various other things. While these articles were being gathered, the man stood up and reached toward the ceiling for a piece of paper hanging there, but he shrank from it with horror, so his wife had

to come and pull it down. On it was written, "The devil is the master of this home." It was put with the rest of the things and all were carried out and burned in the road. While they burned we sang songs of rejoicing for victory over the evil one.

I rescued a few things to keep in memory of the occasion and to remind myself of the heathenism I was surrounded by. But as for the dear old couple, with all the evidences of their "devil worship" cleared away they attend services regularly, and seem to find great joy now in having Jesus the Master of their house.

Notes and Personals.

Dr. and Mrs. E. D. Cooke and Miss Noyes of the Methodist Mission, South, have left for the United States.

Kwangju Station of the Southern Presbyterian Mission reports:—We have just held a ten days' revival, with Kil Moksa as leader, in connection with our ten days' men's class. Large crowds every night and good results. Kil Moksa's daylight prayer meeting and morning Bible Study were a great inspiration to all, especially to the country Christians. About 175 men attended this class; 75 men attended the Bible Institute which lasted for a month and a fine spirit was manifest in both.

Dr. F. W. Schofield of the Severance College staff is down with typhus fever. He is holding his own, as we go to press.

We are glad to present an article on The Korean Care of Dependents by Mr. Hugh Heung Wo Cynn. Mr. Cynn studied for ten years in America and since his return to Korea has been the Principal of Pai Chai Hak Tang, Seoul, the oldest and largest school for boys in the Methodist Mission, North.

Many friends will be interested to hear that the Rev. C. T. Collyer's only son, Charlie, having passed the necessary examination, was appointed to the Officers' Training corps at Camp Lee, Virginia. Subsequently he passed the Aviation examination.

We shall be glad to record the appointments and progress of other missionaries' sons in the service of their country from time to time if friends will kindly forward us the information.

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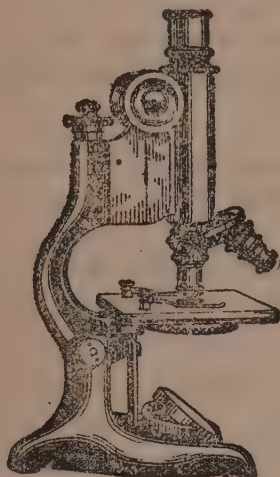
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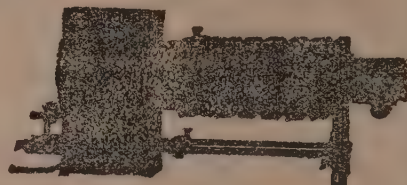
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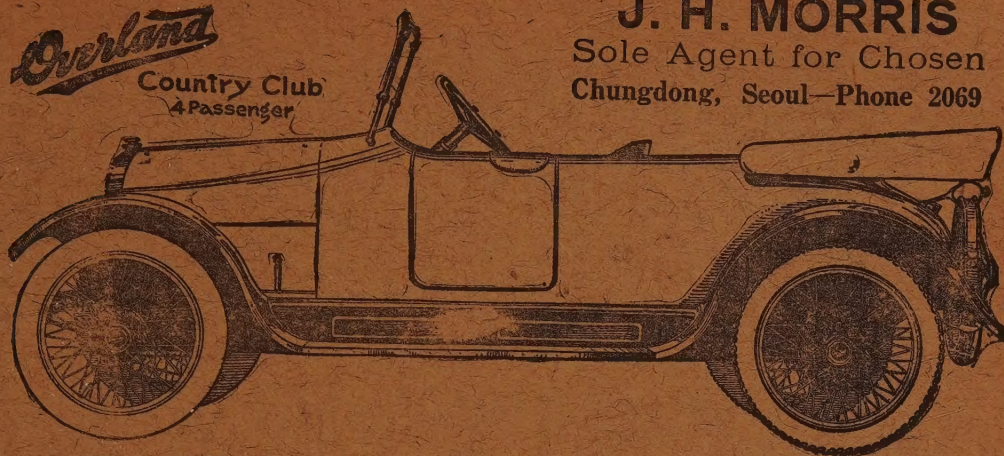
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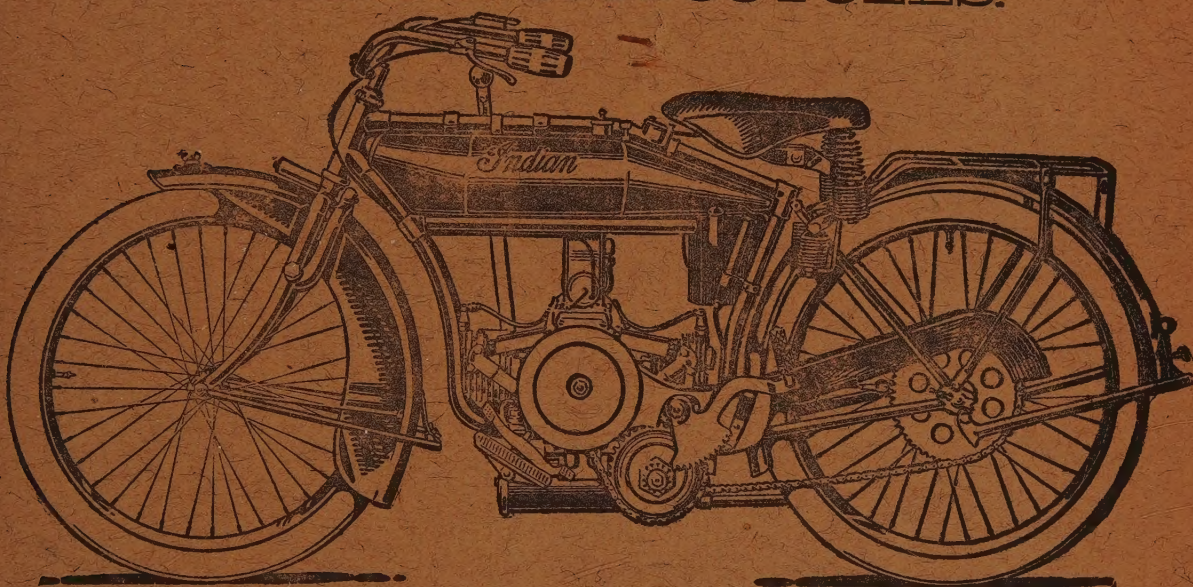
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